

# *The Brooklyn Jewish Center Review*

**LAWS PROHIBITING ANTI-  
SEMITIC PROPAGANDA**

**THE DEATH OF ERNST TOLLER**

**"HE SERVED ENGLAND AS  
WELL AS SHE ALLOWED HIM"**

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**REVIEWS OF "CRISIS AND DECI-  
SION" AND "DR. ADDAMS"**

**JEWISH NEWS IN REVIEW**

**JUNE**

**1939**

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*Proudly We State*

**INCREASE IN NEW BUSINESS AND  
SURPLUS FOR THREE-YEAR PERIOD  
1936, 1937 AND 1938 INCLUSIVE . .**

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**INCREASE** in business, in the last  
three years, of . . . . **170%**

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XX

TAMUZ, 5699 — JUNE, 1939

No. 40

## LIBERTY OF SPEECH

*The danger of restricting liberty of speech even when such a restriction aims to safeguard democratic principles, is discussed elsewhere in this issue. Below is reprinted, in condensed form, an article appearing currently in "The Reconstructionist," in which the author, Roland B. Gitelson, rabbi of Rockwell Center, Long Island, expresses the view taken by those who, though sincere liberals, believe that some action must be taken to curb factions creating racial dissension through lying propaganda.—Ed.*

ONE of our chief troubles, it seems to me, is that up to now we have persisted in talking and thinking of freedom as an abstract ideal. In a reasonably decent society we could still afford to do so. But this is not a reasonably decent society. And in such a world as this the only freedom that can possibly have meaning is freedom stated in terms of specific and positive points of reference. There is no freedom *per se*; there is only freedom to do certain things or reach certain goals. Let me state it as a figure of speech: sailors who are far away from their destination on an uncharted sea cannot afford to throw away their compass and rely only on their freedom to sail in whatever direction they choose. It should be unnecessary to say that our ship of society is still far—terribly far—from its port. Our civilization, certainly in a social and economic sense, is still very much in the process of becoming. We need, therefore, to keep our compass with its points of reference.

Translating our figure of speech into the language of political realities, what it means is this:—in our world at any rate, there simply cannot be equal freedom at any one moment for Adolf Hitler and Eduard Benes, any more than there can be for Benito Mussolini and Haile Selassie. And of course the same thing applies automatically to their satellites and stooges in this country. For the time being at least, the only choice we have is whose freedom shall be curbed and whose shall be extended. We must make up our minds whether to go north or south.

As a people we must choose between the Hitlers and the Beneses. And then, as a practical necessity, we shall grant or deny freedom accordingly. Thus far, footnote number one.

The second point to be made is that, in speaking of freedom, we must distinguish between the immediate and the ultimate. Here again our logic—or lack of it—will necessarily be colored by the crazy sort of world in which we live. In a normal world it would be a prime and irrefutable axiom that, if we wanted to have freedom of any sort next year our very first task would be to preserve freedom of all sorts today. But again, ours assuredly is not a normal world. In this kind of world, paradoxically enough, granting too much freedom right now may kill all freedom in the future. In this kind of world we must decide whether our real concern is the preservation of civil liberties just for the present moment or for all time. If it is the latter, then we may have to deny those liberties for the present to those who would obviously invoke them only to destroy them. It is here that we must essay the admittedly difficult task of judging the motives and intentions of those who assume the protective coloration of democratic slogans in a democratic environment. He who courts a maiden with poetry today the better to rape her tomorrow is surely no less a blackguard than he who dispenses with the poetic formalities and preliminaries. Our Nazis, whose civil liberties some of us have been so ready to defend, are embarked on just such a course as that.

Perhaps one very necessary word of caution is in order:—I do not for one fleeting moment suggest that, because such Liberal dogmas as free speech and self-determination have been so horribly and abominably distorted in some spheres, we ourselves must therefore abandon them. But again, it becomes a matter of judging motives in deciding who does and who does not merit the protection of those dogmas. Does any intelligent observer doubt the intentions of our Nazis or what they would unquestionably do about freedom once we obligingly helped them to power? Does any Liberal deny that in such a case our fate would be exactly and precisely that of the one-time Liberals of Weimar and Madrid? They, too, believed in absolute liberty. They were squeamish about curbing the rights of their fascists too. Unless we here in this land are stubbornly and stupidly blind, we shall take their epitaph quite literally as a danger sign for ourselves. Perhaps it is true that by so doing we shall, to some extent, detract from the full glory of democracy, but the alternative is to risk killing it altogether.

We cannot afford to argue the matter any longer in a vacuum isolated from compelling realities. We might win the argument, and that would be fatal; it would be another case of "operation successful, patient died." We would have convinced every reasonable person that we were right, but by then we, together with all such reasonable persons, would have been safely pastured off in some concentration camp and our ship would be headed south. Before that happens, and before it becomes too late, we Liberals must begin to restrict the freedom of those who would use their freedom only to destroy our own.

Surely a prohibition against training and equipping all kinds of private armies is a restriction of freedom which in the end may help to preserve freedom. The same is true of the pro-

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The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## *An Intimate Chat Between Rabbi and Reader*

SOMETIME ago I attended, in company with some other rabbis, a gathering of a well known Jewish congregation. It was in the nature of a celebration, to commemorate an important epoch in the life of that synagogue. After the dinner we were to enjoy a long program, which was specially prepared for the occasion by the committee in charge.

I very well appreciate the fact that a program for such an event cannot consist only of speeches and addresses, no matter how good the speeches may be, or how brilliant the speakers. There is a definite place on a program of this type for music and singing and other forms of entertainment to lift the audience to artistic appreciation and to help create that joyous mood and atmosphere essential to a celebration.

It would seem, however, that the entertainment should be in keeping with the event, with the place and with the occasion commemorated. Imagine our astonishment when we were suddenly presented with a program that one would expect to see at a night club or ordinary cafe. Instead of the program elevating the audience it instantly lowered the whole tone of the function to a common-place level. Not one of the speakers could afterwards transform the atmosphere.

It wasn't only because the entertainment was out-of-place. It seems to me that Jewish groups ought to realize that in our present mode of life every man and woman has ample opportunity to enjoy the best of music and other entertainment. With the theatre, the movie and the radio at our constant disposal, of what value is it to duplicate at specifically Jewish functions the entertainment that these agencies offer? It does not require much intelligence to realize that at a Jewish gathering the occasion should be utilized to create a new appreciation of the artistic productions of our own people. One could and should expect to see the best of the new Jewish talents, and to hear the latest creations in Jewish music, in Jewish song and in other forms of Jewish entertainment. Every once in a while there comes to our shore a new singer or dancer from Palestine, who can inter-

pret for the American Jew the latest artistic developments of the new Jewish life in Eretz Israel. Should we not expect to see and to hear these talents at our Synagogue and other Jewish functions? And yet, few indeed are the Jewish groups that realize this truth, and, instead, at all entertainments—charitable, religious and educational—we are burdened with a host of singers, comedians and dancers who repeat for us what we see every day on the screen and hear every day on the radio.

One of the old rabbis tells us that in the ancient Temple built by King Solomon the windows were set in a peculiar fashion. They were very narrow inside the Temple, but very wide on the outside, the windows of all other buildings were just the reverse—wide on the inside and narrow on the outside. What the rabbi meant to tell us was that in all other buildings the light was to come from the outside and illumine as much as possible the inside of the structure, while the light from the Temple could illumine the surrounding territory.

The Jewish Synagogue was a power in Jewish life because its light radiated the entire life of the Jew outside of the Synagogue. The tragedy of the synagogue today is that we permit the light of the outside to drown out the inner life of the sanctuary and to penetrate even our Sanctum Sanctorum.

Let us learn to realize that within our Synagogues, and at all Jewish functions, entertainment must be worthy of the occasion, and only such entertainment should be encouraged that will tend to give the Jew a new appreciation and a finer understanding of, and a higher joy in, the creative spirit of his own people and his own civilization.

*Israel H. Perutthal*

## AXIS ACTIVITIES

AT the German Colonial Exhibition held recently in Vienna, exhibits from the two German Colonies in Palestine were shown. However, at the Palestine booth, a typical Nazi propaganda pamphlet was distributed which related that the German Colonies were being "persecuted" by the Jewish residents of Palestine.

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Because the vicious anti-Semitic paper, *Der Stuermer*, agitated against the celebration of the Shevuoth holidays "as a symbol of world domination," the Jewish communal leaders advised all Jews in Austria and Germany not to conduct public services but to recite their holiday prayers in their homes.

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Jews in Germany are being steadily pushed into a "ghetto." By June 10th, all Jews were to be evicted from houses not Jewish owned. They were also to be banned from the 9 main streets of Berlin and from parts of the West End of Berlin.

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Following its German ally, Italy is moving swiftly to eliminate Jewish participation in Italian life. Stringent measures were passed to achieve this purpose, including provisions for a commission to decide upon the property and commercial rights of Jews. All racist clauses in wills are declared invalid, racism being defined as the willing of property to a person with the provision that he remain a Jew. Likewise, as in Germany, Italy passed a measure which provided for the compulsory assumption by Italian Jews of a surname indicating their Jewishness.

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## And A Sequel

It is encouraging to note that here in the United States the "Sons of Italy," a fraternal lodge, has decided to offset the pernicious racist propaganda carried on in Europe by setting up a Bureau of Good-Will, to be operated at its headquarters in New York City. The function of this bureau was set forth by Santa Modica, the Grand Master of the lodge, who said "the aims of this bureau is to promote brotherhood and settle any dispute caused by discriminatory acts. To effectuate such, the cooperation of the most outstanding Hebrew institutions is assured."



# Laws to Prohibit Anti-Semitic Propaganda

By ELLIOTT H. MARRUS

**G**ENERALLY, whenever a group of people discuss anti-Semitism someone says: "There ought to be a law against it!"

And many people agree with this sentiment. Few intelligent persons doubt that anti-Semites are a danger to democracy, that they are in the forefront of the fascist movement in America. Claiming to be patriots, they pepper their "patriotism" with hate and try to link the Jews with Communism. Like their kinsmen abroad, they pick on the Jews because the latter have always been a convenient minority to persecute. Thus they get a rallying cry. By stirring up racial and religious prejudices, these embryonic fascists would set the mob shouting for blood. When public attention is distracted to the "Jewish question," they expect to seize control of the government. These are the same tactics used by Hitler in his rise to power.

There is no doubt but that the proponents of laws prohibiting anti-Semitic propaganda mean well. Most of us join with them in denouncing any preachment of racial or religious hatred. However, the problem is not as simple as it might seem. To enact a law is relatively easy. The difficulty arises from the fact that a statute passed to cure a malignant sore may actually infect the whole body politic with a fatal disease.

Most of these proposed laws would make it a crime to incite, promote or advocate any hatred, violence or hostility against any person or group because of race, color, religion or manner of worship. Under the ban would be books, magazines, pamphlets, or circulars, written or printed in any language; emblems, pictures, radio talks; or any speech, statement or declaration made "in the presence of two or more persons." Such a statute is now the law of New Jersey, but fortunately it failed to pass in the New York State Legislature.

If we had such a law Fritz Kuhn and his Bundites would have to cease their anti-Semitic campaign or be jailed; Father Coughlin could not broadcast his anti-Jewish speeches, nor could his magazine be sold openly on the streets; the followers of the various "shirt" organizations would have

to still their propaganda against the Jewish people.

That is one side of the picture—the happy one. On the other side we can see the Bill of Rights—with its precious provision for freedom of speech and press—being destroyed for all of us in the attempt to do away with these alien doctrines.

That may sound strange, but an examination of the wording of any of these proposed statutes will show that this statement is based on fact. These laws would forbid the "incitement or advocacy" of any "hatred, violence or hostility." What do these words mean?

Can you distinguish between an "incitement" and a mere expression of an opinion? The great Oliver Wendell Holmes recognized the problem when he wrote:

"Every idea is an incitement. It offers itself for belief and if believed, it is acted upon unless some other belief outweighs it, or some failure of energy stifles the movement at its birth. The only difference between the expression of an opinion and an incitement in the narrower sense is the speaker's enthusiasm for the result."

In other words, if any of us forcefully expresses an opinion on certain subjects, we will be inviting a jail sentence or fine.

What is the "hatred or hostility" which would be prohibited by these proposed laws? Would not an article advocating birth control be hostile to the Catholic Church? How far could a person go in condemning circumcision without inciting hatred of the Jews?

The answer to these and thousands of other queries would have to be given by judges (and juries) upon whom the burden of enforcement of these laws would fall. The enactment of laws against racism and religious hatred would mean the removal of the altar and rostrum from the temples to the law courts. The latter would have to become judges of religious truth. Instead of the freedom of discussion which we now have, topics of public interest, particularly religion, would have to be talked about in hushed, secretive whispers—for usually these laws propose to stop the incitement

of hostility "in the presence of two or more persons." Charges of prejudice might be raised against members of all creeds and religious and anti-religious groups—even against the Jews for attacking the Nazis, since the latter claim to be a race.

The judges who would have to decide these cases would have the power to determine which ideas are "right" and which are "wrong." Can we entrust this power to any group of mortal men and still keep our freedom? And would not this be the first step toward the stifling of opposing, and often progressive thoughts? We do not wish to imply that racial or religious hatred is progressive. Far from it. The difficulty is in determining exactly what is to be banned. The "wrong" ideas of yesterday are frequently the "right" ideas of today.

It is not so difficult to determine whether an action is in violation of civil liberty or an actual preparation for the use of force, but it is almost impossible to decide whether an idea is dangerous or harmful. Ideas are never static. If they are repressed, progress must stop and democracy end. When one man or a group of men, whether or not they are cloaked in judicial robes, can penalize their fellows for evil thoughts, democracy is endangered. In the hands of an unscrupulous individual, such power can lead to the stifling of all discussion. This is the material from which tyranny and dictatorship are built. It is the gibbet upon which democracy and freedom will swing.

The problem was excellently set forth by Justice Holmes when he said:

"Hasty resentment and unreasonable rancor may perhaps be expected of special groups, but when authorities surrender to these groups, adopt their rancor and resentment, and tolerate their methods of reprisal, they abandon processes established by our history. Such abandonment, in defying traditions, injures more than its victims."

All this does not mean that these incipient fascists have a free hand and can do what they wish. Any violent action on their part will, of course, be punished. However, under our free-



dom of speech and press, they can say what they wish about the Jews as a whole, just as one may of the Protestants, Catholics, Democrats or Smiths, because these groups are so large and indefinite that their members may not be easily distinguished from the others. However the law will punish one who writes or publishes any statements which impute to another hatred, ridicule or contempt. That is called criminal libel. To enlarge this rule to include groups which are loosely knit together (for example, the Jews), will cut down our right to express opinions on many subjects of public interest.

New Jersey has a law which would punish anyone who incites hatred because of religion, race or manner of worship. Since its passage in 1935, it has only been applied three times — against the "Jehovah's Witnesses," a harmless religious sect which does not accept some of the usual forms of worship. Applying the law against them has been tantamount to an attack on the freedom of religion.

In these days when the protection of the right to speak, write and worship as we please are needed more than ever, no laws should be enacted or enforced which deny these liberties to anyone — even those we do not like.

Liberty is not a prize won in a bingo game. You cannot tuck it under your arm and go home to rest. The fact that our ancestors fought wars and won their freedom does not mean that we can rest on their laurels. As Patrick Henry said in his "Give me liberty or give me death" speech, "If we wish to be free, we must fight." That battle must be against any attempt to deprive the people of the freedom of speech, no matter how good a reason we may have for doing so. Free speech means not only free speech for those who agree with us, but also for the demagogue and the bigot who seek to propagate objectionable theories.

"But," argue the proponents of these proposed laws against anti-Semitism, "permitting these fascists to say what they wish is giving them enough rope to hang all of their opponents. If they succeed in spreading their doctrines and come to power, they would deny that right of speech to all who oppose them. Since they would abuse the liberty of speech by denying it to others, they do not deserve it. Therefore the State, in self protection, must gag them

## A New Book By Dr. Solomon Goldman

Reviewed by Dr. Israel H. Levinthal

THOSE who follow the career of the distinguished head of the Zionist Organization of America, Dr. Solomon Goldman, must marvel at his remarkable and tireless energy. Working so strenuously as the spiritual head of one of the largest congregations in America, and as a popular platform speaker, in behalf of the causes so dear to his heart, he finds time nevertheless to publish books that give evidence of his vast knowledge, his penetrating mind and his keen power of analysis.

His most recent work, "Crisis and Decision," (Harper & Bros., N. Y.) is a brilliant discussion of the many problems that face the Jew and the world of our day. It is a compilation of a number of articles and addresses, written and delivered on various occasions. But in all of them the reader finds a passionate devotion to all that is true and beautiful in the life of the Jew, a prophet-like denunciation of the faults and the failings that today abound in Jewish life, and an earnest

plea for the Jew to be true to all that is best and noblest in his own tradition. He finds the root of the Jewish tragedy in the *Galut*, and the greatest curse of the *Galut* is thinking of ourselves with the minds of others. What troubles the author is the fact that the Jew no longer understands himself. "In antiquity and in the Middle Ages the character and destiny of the Jewish people puzzled only the gentiles; in modern times they bewilder the Jew more than anyone else."

One of the most brilliant chapters in the book is "Jews and Christians," in which he proves how the early Christians were despised and attacked through the same arguments that are now used by the anti-Semites against the Jews. It is a chapter which ought to be read by all intelligent Christians, for they would then get a new understanding of the true cause of that bigotry and intolerance which infest so large a part of the world. But whether he discusses anti-Semitism, Palestine,

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while it can."

Convincing as this argument may seem, it is based on a false premise. Freedom of speech is not a privilege in the United States—it is a natural right, reaffirmed by the Constitution. It cannot be bestowed upon or withdrawn from any of the populace by transient government leaders or legislators. It is the foundation upon which American life is based.

To withdraw that right from some of the people and still reserve it for others is a program which will eventually suppress all groups except the increasingly narrow one which is in the saddle of government. For thus is begun a precedent — the power to deny the right to speak of those who disagree with us. "Whoever would overthrow the liberty of a nation, must begin by subduing the freedom of speech," asserted the wise Ben Franklin.

The way to fight these hate programs is not by prohibiting them, but by exposing them, and by education of the people. If we try to gag them, they will become underground movements, and much more dangerous. The mask of false patriotism must be ripped

from their faces and their true characters shown to all. Two recent cases in which this has been done are the work of the Dies Committee and that of Stanley High, who wrote a splendid article in the *Saturday Evening Post* (March 27, 1939), entitled "Star-Spangled Fascists."

Perhaps the best solution to this problem will also settle another of our difficulties—the economic. Hate movements feed heartily upon poverty and joblessness. Any effort toward bettering the general social and economic conditions of the country will automatically quiet racial and religious antagonism.

Some laws may be enacted against fascist groups without endangering our freedom. Examples of these are statutes which prohibit military uniforms, drills and arms in the hands of private organizations, and those which ban racial or religious discrimination in government and public utility employment and in housing. But we must remember that democracy is a process—not an end. It is a means of living. To maintain it, the right of discussion must be jealously guarded against any attack—even by those who mean well.



# THE DEATH OF ERNST TOLLER

By JACOB KAPLAN

W N full justice, Ernst Toller's name retains its pure and clear sound throughout the civilized world. The emotion and sorrow which we feel at this grievous hour are somewhat eased, for all of us who are assembled around his bier know that in spirit are with us now thousands in our unhappy fatherland and as many thousands in foreign countries, all of whom are paying homage to a dead fighter."

Thus spoke Oskar Maria Graf, president of the German-American Writers Association and a personal friend of Toller, at the funeral of the great dramatist. That he spoke the truth none will deny. Literally millions of people grieved when Ernst Toller committed suicide. For Ernst Toller was more than just a great dramatist. He was a symbol of the frustrations and aspirations of his generation, of its disillusionment with war, of its hope for a better world, of its bitter struggle against that most harmful social virus of our day—Fascism. But why did this great symbol of strength, this powerful fighter against universal oppression, suddenly see fit to kill himself? Was it some personal trouble? Or rather was it his pessimism about the success of reaction in the world—in Germany, Spain, Palestine? In any event, the world stands with bowed head paying homage to Toller's flame-like zeal for justice and democracy. A great and venerable human is with us no more. But his spirit endures.

Born in 1893 in pre-World War militaristic Germany, Toller was destined to undergo the profoundly cataclysmic transformations of that nation. In his powerful, sincere autobiography, "I Was A German," Toller has given a moving, vivid portrait of some of these formative experiences. Of Jewish parentage, the most poignant and searing memories of his childhood were the persecutions he suffered because he was a Jew. Little Ilse, his baby playmate, was told in his presence to keep away from him lest his Jewishness infect her in some inscrutable manner. Often he would be beset by bands of young hooligans shouting: "Yah to you, dirty Jew—Jew Boy, Jew Boy." No doubt these childhood experiences sowed the seeds of a deep hatred of racial oppression and a love

for equality and liberty.

As childhood developed into mature youth, Toller attended the *Realgymnasium*, and was subjected to the teachings of German militarism and nationalism. Later, he frequented nationalist circles and eagerly absorbed their teaching that France was the traditional enemy of Germany and that national glory was the most important mission on earth. It was true, of course, that by this time his essentially idealistic nature had begun to express itself. He chose in preference to the gambling table and the brothel the writing of poetry and the study of such literary figures as Hauptmann, Wedekind, Strindberg, and Ibsen, and philosophers like Kant and Nietzsche. But the outbreak of Austria-Serbian hostilities and the assassination of Jaures found Toller overbubbling with the enthusiasm of millions of other young men in Germany for the advancement of *Deutschland Uber Alles*. Enlisting in the artillery, Toller proved a most valuable soldier, rising to the rank of corporal and volunteering for the most dangerous actions.

His fine, sensitive nature, however, was revolted by the human slaughter. Toller never forgot the agony he saw, and shot through his literary creations are portraits of the human holocaust which rank with Henri Barbusse and Erich Remarque in horror-provoking power. Toller, for example, describes the horrible effect on him of the slow agonizing death of the German soldier who hung for three days on the barbed wire entanglement shrieking terribly. And at another time he tells of his horror when he dug up human entrails while digging a ditch. His disillusionment with war was most profound. He applied for transfer to the air force to get away from mass living and mass dying. But his spiritual illness was translated into the physical sphere. He landed in a hospital, seriously ill, and was soon discharged as incapacitated for war. He left the hospital a confirmed, militant pacifist, determined to do whatever possible to end the war.

Ernst Toller wrote his first great drama at this time, *Die Wandlung*, "Transfiguration." In this work, the hero is Frederick, a young Jewish

sculptor, obviously Ernst Toller himself. There is a prologue in which War Death, dressed in military clothes, and Peace Death, dressed in silk hat and gloves, engage in argument and drill troops in a cemetery while they listen to the clack, clack, clack of men's bones. Frederick believes that the supremacy of the Fatherland is the greatest human ideal. He sets about modeling in his studio a huge statue of national glory. War interrupts and he rushes off to war, happy in the belief that war is a uniting force for the German nation. War in all its brutal terror, with scenes such as that of skeletons dangling from barbed wire and the outraging of a girl by a mob of soldiers, transforms Frederick. He returns to his studio, smashes his masterpiece of National Glory. He has come to feel that Humanity is much more important than anything else—than even Fatherland or War. True idealism means brotherly love among all mankind. The play ends with Frederick armed with this pacifist humanism, leading the German people against war. This powerful play, written in the expressionist manner, was played very widely in Germany, when the revolution broke out in 1918.

Like Frederick, Toller threw himself into the fight to end the war. Through the "Young German's Cultural and Political Union," he was involved in a strike of the munitions workers and taken to prison for a short time. This experience had brought him into contact with Kurt Eisner, an independent Social-Democrat who became Premier of the Bavarian Republic. In November, 1919, Eisner was murdered by Count Arco, who later came to great honor in Hitler's Reich as the result of this deed. Young Ernst Toller stepped forward to take Eisner's place. Nobody knew this young soldier except for his fine poems. But his handsome, animated face could be seen rising before the mob at every meeting. His eloquence, his youthfulness, his ability to impart his genuine hatred against the powers that were responsible for the war and the death of Kurt Eisner—this moved the mass to accept him as their leader. To them he was a symbol—he was Youth, the mistreated soldier of the World War.



When General Epp's "white" troops advanced on Munich to put a bloody end to the Republic of Councils and to set up a reactionary military dictatorship, Ernst Toller took over the command of the democratic troops. Toller directed and lost the Battle of Dachau to the better-equipped and numerically superior troops. He then had to stand trial and was sentenced to five years political detention in the Bavarian fortress of Niederschönfeld. Here he wrote some of his finest poems and dramas. He wrote there his "Swallow-book," which ranks with Paul Bunyan's "Pilgrim's Progress" and Oscar Wilde's "Ballad of Reading Gaol" as a great prison classic. Herein he articulated the abysmal loneliness, the vital experiences of his prison years. A swallow's nest in his cell is the prisoner's solace. He poured out in poems the innermost springs of his soul to the pathetic little swallow. One day, alas! the unkindly warden took away Toller's last bond with the world around him.

It was the plays which made him famous. These, "Hinkemann," "Masses and Man," "Machine Wreckers," were expressed in that difficult and symbolic literary technique called Expressionism. In technique they resemble Strindberg. The naturalism which Toller uses is like that of Gerhard Hauptmann. In the imagery and the horror scenes they remind one of Dostoevsky and Gogol. In content, they are expressions of Toller's hope for a just social order on earth. Toller has never been a revolutionist in the Marxist sense. He never has been a member of any revolutionary party. He was fond of describing himself as a socialist belonging to no party group. His plays simply express the democratic cry that man has heard throughout history,—the cry for freedom, equality and fraternity. He believed in pacifism and was a lover of humanity. A good analogy to the plays of Toller is Percy Shelley's "Prometheus Unbound." Like Shelley, Toller had a fine, lyrical idealistic nature which hated oppression and injustice in any form.

Toller put all the bitter disappointment he felt because of the failure of Germany to become completely free of the powers which had led it to oppression and bloodshed, into two plays—"Man and the Masses" and "Hinkemann." In the former, "The Nameless One" lifts the cry of liberty and justice for all mankind. He incarnates

man in the mass in his character. The masses demand a new world order. The basic indictment of the piece is against an order which decrees oppression and bloodshed. But the greatest expression of this disillusioned writer was his Hinkemann, called "Bloody Laughter" on the Yiddish stage. Herein he represented the hopeless position of crippled Germany. Hinkemann, the German soldier whose war injuries make him impotent, and who is forced to take a job as a circus freak drinking the blood of rats, is a horrible creation. In this picture of the decadence of the Germany of 1918-20, Toller rose to his greatest height of irony and invective. The poetic cadence of his lines rival that of any great contemporary dramatist. The play ends with the suicide of Hinkemann's wife. It is interesting to note that the suicide motif may be found often in Toller's work. These plays show that the harrowing days in prison left their indelible mark upon his personality but that from them he spun forth the most powerful plays of the era of post-war disillusionment.

His release from prison found Toller a man who remained unbroken in spirit. He indicated this by espousing the democratic cause and continuing his onslaught upon oppression. He went to Palestine and lived there for a while in order to see what his people were doing to shape a world of its own. He became convinced that England's role in Palestine was oppressive, imperialistic, selfish. He joined in combatting the insidious moves of England. He donated large sums of money to the Jews of Palestine. When the Spanish War developed, it was Ernst Toller who identified himself with the loyalists, convinced that they were fighting for liberty and democracy. His was the honor of having raised a greater sum of money than any other individual for the Spanish cause. His personality and fame moved the Danish and Swedish parliaments to vote considerable appropriations to the Loyalist cause. Toller's check book, found after his death, showed recent personal contributions to the Palestine cause and to Spanish refugees.

But why should this staunch idealist, this great libertarian, have seen fit to take his own life? No absolute answer can, of course, be given. But some things are evident. There is no doubt that Toller suffered more than ordinary mortals. His long prison term

caused irreparable damage to his nervous system. From the shock of prison confinement he never quite recovered.

Toller was also troubled by the lack of attention accorded to his recent literary work. Particularly saddened was he by the failure of his last serious play, "Pastor Hall." This work, an excellent study of the lack of individual liberty in Germany, deserved a better treatment than it received from the public.

To anyone familiar with the life and work of Ernst Toller, it is quite apparent that melancholy pessimism and idealistic optimism vied very strongly for supremacy in his makeup. Toller had seen his hopes for a democratic, liberty-loving world in 1919-20 wrecked. Spain and Palestine had been the altar of a renewed worship of the Goddess of Liberty and Democracy. The defeat of Democratic Spain by Franco, Hitler and Mussolini, the spectacle of thousands of Jewish exiles kept from Palestine by Chamberlain's perfidious tactics—this saddened him immeasurably.

The fate of the Jewish exile of Nazi Germany, is of course, a most tragic one. Erika and Klaus Mann in a recent book, "Escape to Life," have a chapter about exiles who have died. They point to a great number of famous expatriates who committed suicide because of material distress or outright fear of the Gestapo. Many took their lives because they simply lost the will to live. Jakob Wasserman, the great novelist, became a sad, broken man when he saw what had happened to the Germany of Goethe and Schiller, and to his fellow Jews. Wasserman died on New Year's Day, 1935, because he wished to die. Kurt Tucholsky, the writer and journalist, famous in Germany before Hitler, poisoned himself in Sweden in December, 1935. So with Max Alsberg, the celebrated barrister and playwright. And so with numerous others. There is no doubt that Ernst Toller was very much grieved by his persecution by the Nazis because he was a Jew. They not only burned his books, but they followed him to this country. When he was scheduled to speak at Queens College last year he received notes and telephone calls threatening him with death if he dared to appear. Toller spoke. But melancholy would sometimes get the better of him. Who can

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# The Strange Case Of Esther Brando

By HAROLD BERMAN

THE history of the Jewish mass immigration into Canada is fairly well known, but not the beginnings of that settlement. That is, we have a record of those early, or middle nineteenth century days, during which Jewish immigrants began coming into Canada in appreciably large numbers so that they were able to form communities or groups, but up to now we have known nothing or next to nothing of the beginnings of that immigration, of the individuals or scattering small groups that came into the Canadian provinces long before the mass immigration had set in.

Various have been the theses advanced by Canadian-Jewish historians as to the identity of the early Canadian-Jewish settlers. There are some who maintain that there was a considerable number of Crypto Jews among the French Jesuit missionaries who so heroically travelled up and down the wilderness, braving unknown peril and occasional martyrdom, for the cause of their faith. There are others who seem to discover Jewish blood and ancestry among the earliest leading settlers in the days when Canada was a French province. The De Leves, as an instance, a family that has been among the earliest settlers of Canada and one of the most powerful among the economic and social developers of that territory, they feel certain, was of Marrano ancestry. And they name others, less influential perhaps, but of substantial importance in the history of the Canadian settlement. All this is, of course, purely conjectural.

Recently, however, there has been discovered a series of official letters at the French Colonial office archives at Paris which tell a curious tale indeed with regard to the first Jewish immigrant coming into Canada. This is composed of a series of letters exchanged between the French Port Commander at Quebec and his home government. The tale this correspondence develops is briefly as follows:

In September 1738-9 the vessel "St. Michel" arrived at Quebec, bearing among its passengers a twenty-year-old youth, Jacques La Forge, who soon proved to be not a youth at all, but a young maiden, and a Jewish maiden in the bargain!

The young passenger was ordered detained, charged both with misrepresentation with regard to her sex as well as with being a Jewess. Jews were not at that time permitted to set foot in the French Canadian provinces.

At the hearing the mysterious passenger gave her name as Esther Brando, the daughter of a Jewish trader named David Brando living at St. Esprit, a small town in the neighborhood of Bayonne, in the southwest of France. She also admitted that for a period of five years previous to her sailing for Canada she had wandered all over France in a masculine disguise.

She related that in 1733 her parents had put her aboard a Dutch ship sailing for Amsterdam where a brother and an aunt of hers were then living. The boat, however, struck a sandbank before it had proceeded very far on its journey and a sailor helped her back to shore. She trudged on till she reached Biarritz where a Christian widow named Catherine Chaurioux took her in and gave her shelter. She stayed there only two weeks, but those two weeks, she maintained, proved a turning point in her life. The Christian atmosphere in which she found herself during her stay had caused her to turn her back on her people and decide never to live as a Jewess again.

She determined not to return to her parent's home, and to share no longer the religiously circumscribed life, the irking discriminations and hardships of her race, but to live as a free Frenchman among Frenchmen. At the same time she also experienced an insuperable desire to travel, to move from place to place and see the world. To facilitate carrying out these designs, she adopted a male attire as well as a male name.

Under the name of Pierre Mosiette, she tramped to Bordeaux, a distance of 130 miles. There she joined the crew of a ship as cook traveling between Bordeaux and Nantes. She made but one round trip on this ship and then took a similar position on a ship sailing for Spain, which she deserted at the very first port at which they stopped.

She kept tramping about and looking for adventure. At Rennes she became a tailor's apprentice, but, urged on by her wanderlust, deserted again after six months. During the ensuing couple of years she wandered about a great deal and tried her hand at many occupations. She served as a menial at a church at Cloisonne, as a baker's assistant at St. Malo, and as a valet to a retired military officer at Vitry. She had been detained once in the course of her wanderings on the charge of theft, regaining her freedom after a detention of one day.

Reaching La Rochelle in the course of her wanderings she boarded the St. Michel under the name of Jacques La Forge and eventually arrived at Quebec, where she intended to settle down and work for her living in the pioneer Canadian settlements.

Such was the substance of the tale told by Esther Brando on her examination by the French authorities at Quebec on September 15th, 1738.

On being asked further why she had masqueraded as a man both during her wanderings in France and her sailing for America, she avowed that she did it in order to facilitate her masquerade as a Christian youth and to eradicate the remaining vestiges of her identity with her former self and her people.

As Jews were not permitted to live in the French colonies, and as Esther had already affirmed her long-since formed desire "to be free to live as the Christians," it appeared but a simple routine matter to have her formally inducted into the Christian faith and thus make it legally possible for her to stay in Canada. But there the authorities were suddenly confronted by the baffling vagaries of their strange client. She proved herself a daughter of a stiff-necked race. She absolutely refused to go through with her baptism.

The Intendant-General of Quebec had Esther placed at the Hopital-Generale, which was under the supervision of the Priest Valliere and some two dozen Sisters of Mercy, but their strange charge remained consistently refractory to their pleas and persuasions during the several months of her

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# "HE SERVED ENGLAND AS WELL AS SHE ALLOWED HIM"

(This is the final article in the series on Benjamin Disraeli — EDITOR).

By MARK SOLITERMAN

**D**ISRAELI, the much maligned, was unique as a person and as a statesman. His genius was characterized by supreme intelligence, will-power, courage, clear insight, breadth of view, vision, intuition, and by a masterly command of the spoken and written word. His vision, says his biographer, Monypenny, was "wide and deep among a nation of narrow political minds . . . There was a divine spark in him which was commonly wanting in British political leaders." He considered a problem from the viewpoint of its effects upon the next generation, and that was why some of his opinions were received with ridicule and scorn. Ultimately they were justified by events.

As an individual Disraeli was a man of unusual charm and kindness. By his patience, absolute command of temper, tact and gentleness he could always make friends of people with whom he had to deal. He was loyal to friends — for whom he was always ready to make sacrifices — and, to every member of his party, both high and humble. He could easily see the qualities characterizing mediocrities: stupidity, vanity, conceit, egotism, jealousy; but he could neither understand nor participate in petty animosities. He never attacked weak or defeated opponents and never used ungentlemanly methods. He never misquoted and never permitted the interruption or heckling of an opponent. The most abused and insulted man of his time, Disraeli never lowered himself to the level of those who demeaned him. He always forgot an enemy. He was absolutely free from malice and vindictiveness. He abhorred cant. His wit, his humor, his sarcasm, and impromptu sallies were inimitable; his aphorisms are gems of thought.

The attitude towards his detractors can be illustrated by two acts. He offered a Lordship and a pension to Carlyle, who all his life abused him, and he paid a pension to the widow of John Leech, who cartooned him insultingly. "I cared nothing, and I have never cared anything about these personal attacks to which I have been subject all my life," he wrote in one of his letters, and in the preface to

his works he said: "There is always both in politics and literature those who flatter themselves by systematically libelling some eminent personage of their times."

In his private life he was free from greed. He could have had many titles but he generously offered them to others. He could have made himself rich, but money was never an aim in his career and he never abused his position for his own advantage. His home life, his reverence for his father, his infinite gratitude to his wife, his love of children, and of all nature shows a man of an unusual warm heart. He abhorred vivisection, hunting, fishing, and any destruction. He had a passion for books. His cynicism was assumed. He was actually profoundly idealistic and fought all his life against materialism in man and state. He reached his notability through his own will and genius. A descendant of "a dispraised race," he rose to the premiership of the greatest Empire in the world; "a dispraised outsider," he became the "competent arbiter in the delicate questions" of a social group which liked to call itself "the Great World."

He was a sensitive, lonely, and certainly not a happy man. From childhood on he felt the hostility around him. He used to pass in Parliament as a shadow, and only in later years came closer to the younger members of the House. He could hide his sadness and disappointment under his expressionless mien and sarcasm, but he could not down it. This mood is revealed in his books and in his letters to Lady Bradford and Lady Chesterfield. His description in "Lothair" of loneliness in the city could be made only by a man who was himself very lonely. To escape the dreadful solitude of his home, he was happy to accept invitations for Sunday dinners. He longed for sympathy. "There is no happiness without sympathy," he wrote in "Lothair," and he believed that in the relation with the Creator man "should find a solution of his perplexities of existence." The need for sympathy and the refuge in spirituality are manifestations of a wounded being. In the society of women he

found relief from hostility and from struggle, and the sympathy for which he was craving. Women admired and appreciated his human qualities. He preferred their society to that of men.

"I hate clubs," he wrote in a letter, "not being fond of male society . . . I require sympathy, but male sympathy does not suit me, and I am fastidious as to the other sex . . ." He really had only three friends to whom he opened his whole being, and they were all women—his sister Sa, his wife and Mrs. Wilyams.

Very few ministers were as popular as he was with the people, with Parliament, and with the Queen. The distance between him and the throne had practically disappeared. He was the only minister to whom a seat was offered in audiences with the Queen, but he refused it. Crowds used to follow him. His reception after the Berlin Congress has become a standard for instances of popularity. He was nicknamed endearingly "Dizzy." The plain man was delighted to recognize him and to call him that. Names of the characters in his novels were given to children, race horses, songs, ships. A primrose day was set aside, memorializing the anniversary of his death, and a Primrose Society was also established. Collections of stories about him, of his aphorisms and political thoughts have been published. Men like Lord Baldwin take pride in affirming that their political creed is based on Disraeli's teachings. "The greatness of England was the passion of his life," said Lord Salisbury. "A statesman, there was none like him and will none be hereafter," wrote J. A. Froude. "The most curious, interesting and interested human being who ever walked through the pageant of life," declared John Bailey, and Walter Sichel summed up his personality and career as: "He was all life, and he will never die."

Disraeli is not a figure of Jewish history. In the Jewish community his genius would have been lost. It found its expansion and application in the life of the great, world-dominating Empire of Britain, and it belongs entirely to the English life and traditions. (Continued on page 21)



## THE FIRST WOMAN TO COMPLETE A RABBINICAL COURSE

**M**EMBERS of the Brooklyn Jewish Center are by this time familiar with the achievement of Helen Levinthal. They have heard, and have read of this young woman who completed a rabbinical course, the first female in the United States to accomplish this feat.

The story has been told in detail, and in many versions, and has been accompanied with the proper chorus of oh's, and with the suitable gestures indicating wonderment. And in truth, Miss Levinthal's record is a remarkable one. The first of anything is a sensational event, and the first woman rabbi (even if unordained) must arouse considerable awe.

But there are still some details of interest which might be added to the narrative. As derived from a chat with the young woman herself, they are given herewith.

Why, for example, did Helen Levinthal undertake the rabbinical study?

The answer is that it was an accident. She did not intend to study for the rabbinate. She merely wanted to learn more about Judaism, and the rabbinical course was the only one she

could find that would give her the knowledge she desired. Once begun, and being inspired by teachers whom she quickly learned to admire, she continued her studies until she had finished the required course, and thus found herself with the distinction of being theoretically eligible to take charge of a pulpit.

Of course, there was more to the surprising enterprise than this. Miss Levinthal, as the daughter of a famous rabbi, as the granddaughter of another famous rabbi, and as a member of a family of famous rabbis, has inherited the spirit of rabbinical service. There was an inner striving that brought her, almost unconsciously, to her spiritual and intellectual home. But the mechanics were as told above.

Secondly, as the first woman who may call herself a rabbi, what are her outlooks?

Her views, generally speaking, are liberal. If she had a congregation, she could forgive almost anything in her congregants if they were sincerely Jews. Her definition of "sincere Jews" would be Jews who identified them-

selves with Jewish life. Miss Levinthal is passionately devoted to Jews and Jewishness. To feel oneself part of the stream of Jewish tradition, to feel one's own heart beat with the heart of the Jewish people and their way of life—that is a Jew to her.

Thirdly, what does she want to do? What will she do with the unique position she has won?

Actually, she does not know.

She will not be a rabbi. In the first place, as a woman, she could not be ordained. In the second place, she has a feeling that it would be presumptuous for her to lead a congregation, and in the third place, she would not want to take the place of a young rabbinical graduate, or perhaps a refugee, anxiously awaiting a call.

She would however, dearly wish to teach Jews, through the medium of the lecture platform, pulpit and class room, to understand why they should regard their Jewishness as she regards it. She would wish to make them fully aware of their inheritance, so that the

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Helen Levinthal's graduation from Jewish Institute of Religion. Left to right — Rabbi Levinthal, Helen Hadassah Levinthal and Rabbi Stephen S. Wise, president of the Institute.

(Photo through courtesy of N. Y. Herald-Tribune)



# IRVING FINEMAN'S "DR. ADDAMS"

By JACOB KAPLAN

**H**ERE is a novel written with consummate technical skill. Barring John Steinbeck's current "Grapes of Wrath," the reviewer can recall no work by an American writer in the last few years that can match Fineman's work in sheer craftsmanship. In this sense, perhaps only a professional man of letters can properly appreciate the novel. Only one who has struggled with that difficult medium of literary expression, the "stream of consciousness" technique originated by James Joyce, can admire thoroughly the lucidity with which the author bares the sub-conscious mind of his characters. Again, it takes the experienced student of literature to note the careful symmetry of the novel's structure. It is not difficult to see why Fineman labored four years to complete this novel. He was an engineer before turning writer, and his novel has been worked out with the precision of a blueprint. E. M. Forster, the English writer, took occasion some years ago to point to Andre Gide's "The Counterfeiters," as an eminent example of technical skill in novelistic construction. Irving Fineman's work could be placed in the same category.

But this novel was meant not only for the initiated. Fineman's style makes for extreme readability. Moreover, the story he tells, with its philosophic overtones, is intrinsically very much worthwhile. We have had good novels about the medical profession. Sinclair Lewis, aided by Paul De Kruif, has enriched our literature with his portrait of idealistic Dr. Martin Arrowsmith. Dr. Cronin, in "The Citadel," has limned a picture of English medical life along somewhat the same lines as that of Lewis'. Neither work, however, has the breadth of Fineman's book. For his is a work which is more than just a story about doctors, but touches on many of the problems of our day — anti-Semitism, free love, religion, the aesthetic affirmations of science, socialized medicine, and so forth.

Dr. Addams is no mere doctor but an eminent scientist of Nobel Prize calibre — a biophysicist. His research into various phases of gynecology has made him a much sought-after specialist. His medical practice holds not one bit of the fascination for him that his

research does. Here is a devotee to "pure" science who reminds one of Dr. Gottlieb's eulogistic dithyramb in Sinclair Lewis' novel on the noble, heroic role of the scientist in civilization. Dr. Addams' creed is that the scientist must look at the world from Olympian heights, with a sort of timeless, eternal spirit, maintaining a studied aloofness from all the problems of the modern period. As a result, Dr. Addams is usually found in the role of the ivory-towered, celebrated observer rather than a participant in events. If Hans Kohn, his brilliant Jewish scientific assistant, has his promotion to an assistant professorship stopped because of flagrant anti-Semitism, then Dr. Addams, although he feels that the piece of bigotry is unjust, does virtually nothing to correct it. On the occasion of a medical convention a great polemic develops anent socialized medicine. Dr. Addams believes in socialized medicine but, as ever, refuses to take an active part in the proceedings. Consistently throughout the book, Dr. Addams maintains this function as thinker rather than man of action.

There is one problem, however, that Dr. Addams is compelled to meet squarely without evasion — love and marriage. His marriage to Louise Boyer has been a failure. Although she is intelligent and good-looking, he has found her entirely too stand-offish in marriage. Separation from her marks for Dr. Addams a period of intense probing as to the significance of human love and marriage. He receives his education in this respect through the personalities of Irene and Dr. Sidney McBride, Hans Kohn and Jon Hansen. Irene, Dr. Addams' laboratory assistant, is that rare creature, the sexually emancipated woman. Her Pygmalion is Dr. Sidney McBride, whose philosophy of life is an unbridled paganism. He has foisted on Irene an amoral attitude which causes her to be prodigal of sharing the gifts of her mind and body. Dr. Addams becomes one of her lovers. A man who has followed the mores of society unquestionably, Dr. Addams is thrilled by the Bohemian attitude of Irene and Dr. McBride. Gradually, he convinces

himself that license is a joy in itself and marriage an hypocrisy of society. When Dr. Kohn intrudes with his Jewish reverence for the marriage institution, and to make Irene an offer of marriage, Dr. Addams tries to get rid of him. Unlimited is his admiration for Dr. McBride as a man of countless, Casanova-like amours.

Suddenly, however, Dr. Addams is shocked out of his Bacchanalian complacency. Dr. McBride reveals that the essence of his being is pathological and perverted, that he is in reality a victim of what the Freudian analyst would term a mother fixation and homosexual neurosis. His many amours had been a disguise, a restless form of escapism from his true life. Dr. McBride commits suicide after this revelation. From the shock of this event, Dr. Addams finds that his hold over Irene in their free love relationship is seriously threatened. She has fallen in love with Dr. Jon Hansen, his youthful protégé and assistant. Young Hansen offers marriage and a moral life to Irene, as had Dr. Kohn originally. She wavers for a while but finally accepts. The last Dr. Addams hears from her is a letter in which she points, with great literary vigor, to the truth that no woman desires a life of license but rather wishes marriage, love and children.

Fineman has given us as comprehensive a consideration of the question of love and marriage as one can find within the confines of an American novel. During the post-war era, in the turbulent, pessimistic 1920's, the world found it fashionable to lampoon matrimonial sentiment. Joseph Wood Krutch could write that love was an invention of romantic poets which did not exist. At least, it was a mere "physiological act." Keyserling, with imperturbable, philosophic calm, blithely assured the world that love was lying on its death bed. Cynical novelists like Huxley and D. H. Lawrence perpetuated this attitude. Indubitably, it has been part of our day to be pessimistic about the aesthetic side of love, about the judiciousness of the institution of marriage. It is to the credit of Irving

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# JEWISH NEWS IN REVIEW

By LESTER LYONS

A JAPANESE newspaper in Shanghai complained of the arrival of 9,000 European Jewish refugees in this Chinese city. It claimed "that a Jewish kingdom" was rising in Hangkow. Shanghai now harbors 4,500 Jewish refugees from Germany and Austria. It is extremely difficult for the refugees to adapt themselves to conditions now prevailing in their region, and the Jewish community is taxed beyond measure in its efforts to care for them. The Shanghai city council has directed a request to many governments not to allow the passage of more refugees to Shanghai.

\* \* \*

Anxious to avoid friction over a Jewish policy similar to the Reich the Foreign minister of Japan has recently issued a statement to the effect that it is not Japan's policy to persecute Jews, and as long as they do not violate the laws of Japan they will be treated like other foreigners.

\* \* \*

At the recent dedication of the Jewish Palestine Pavilion at the World's Fair, Mayor La Guardia was made an honorary citizen of Tel Aviv, the all-Jewish city of Palestine.

\* \* \*

A special committee sent to the Philippines to make a survey on colonization possibilities for German Jews on the Island of Mindanao, in the Philippines, is soon to issue a report on the results of its findings. The United States Government favors the settlement of some 30,000 Jews in the Philippines. There are already in Mindanao several thousand Jewish refugees. In contrast to other lands, where only agricultural workers are sought, professional and businessmen are acceptable immigrants.

\* \* \*

A committee to fight anti-Semitism was recently organized in New York by prominent Catholic clergymen, educators and labor leaders. This new organization "will seek to spread knowledge of the true facts among Catholic people of the United States who may have been misguided into taking part in the spread of race hatreds in this country. This will be carried on by means of pamphlets, radio, and other forms of propaganda. The approach

will be positive and dignified and no personal attack will be made on anyone."

\* \* \*

The fifty young children of German and Polish parentage who were brought over to the United States by the British Shalom Fraternal lodge have been comfortably settled in Sholomville, Pa., where they are to be housed and fed until homes can be found for them.

\* \* \*

Hadassah, the Women's Zion Organization of America, has shown an increase in its ranks of 19,000 members since October 1, 1938.

\* \* \*

Approximately 12,000 persons, 9,000 of them refugees from Germany, found homes in Palestine during the seven month period ending April 30.

\* \* \*

A sensational order has been recently published in the organ of the Hitler Youth, *Junge Deutschland*, according to which children of mixed parents in Germany will be admitted into this organization and kindred bodies. Although they still will not be able to serve on the staff bodies of these organizations, 32,000 such children, aged 12 to 18, will now be permitted entrance into the Hitler Youth organization and will be allowed to wear the Swastika badge.

## THE ZIONIST CONVENTION

THE 42nd annual convention of the Zionist Organization of America opened at the Hotel Commodore last Sunday afternoon, in the presence of one thousand delegates representing districts throughout the country, and several thousand visitors. The feature of the first session was the two hour masterly message by Dr. Solomon Goldman, president of the organization. He stressed in detail the historic connection of the Jewish people with Palestine. Answering the recent address by the British Colonial Secretary, Mr. MacDonald, he stated that not only did Palestine never constitute an Arab State, but that it never had an important part in the folklore of the Arab people. The Jews, on the other hand, played a continuous role in the story of the Holy Land that "has never disappeared from the literature and folklore of the Jew." In his criticism of the recently published British White Paper, Dr. Goldman said:

"Lord Halifax (British Foreign Secretary) recently revealed that ideals no longer rate as high as expediency and the White Paper declares in effect that his Majesty's Government no longer respects the Jews as it did in 1917. It is against this anti-Semitism and its accursed results that we direct our attack when we here resolve to fight the White Paper to the last ounce of our

strength."

Dr. Goldman further declared that with the help of Great Britain, and with the help of the civilized world, the Zionists could, within a decade, move to Palestine every Jew trapped by the Nazis, since Palestine could accommodate 2,750,000 new immigrants.

The convention dinner in the evening was addressed by Rabbi Stephen S. Wise, Dr. Israel H. Levinthal, Rabbi Israel Goldstein and Maurice Samuel.

The second day of the convention was devoted to several institutes and to discussions of the various phases of the situation in Palestine.

The delegates assembled at the Monday evening sessions listened to addresses delivered by two members of the Jewish Agency, Mrs. Rose G. Jacobs and Dr. Werner Senator. The latter accused the British Government of never making "an earnest attempt to bring a reconciliation between Jews and Arabs." This was followed by the adoption of several resolutions and the re-election of Rabbi Solomon Goldman as President of the Zionist Organization of America for the succeeding year. In accepting re-election Dr. Goldman delivered a masterful address on the duty of the Zionists in the present crisis, which electrified the convention and held the large audience spell-bound for more than an hour.

## BROOKLYN JEWISH CENTER ACTIVITIES

### P. T. A. HEBREW SCHOOL HONORS HELEN H. LEVINTHAL

Under the auspices of the Parent-Teachers Association of the Hebrew School and Sunday School of the Center, a reception was tendered in honor of Miss Helen Hadassah Levinthal on May 31st. The reception, which was held on the Center Roof, was arranged on the occasion of Miss Levinthal's graduation from the Jewish Institute of Religion, being the first Jewish woman to have completed a full and regular rabbinical course in a theological seminary.

A large number of parents of present and former pupils of the schools, graduates of the Consecration classes of the Center, as well as friends of Miss Levinthal attended the reception. Mr. K. Karl Klein, president of the P.T.A. presided. The speakers included Rabbi Levinthal, Mr. Benjamin Hirsh, Mr. Mordecai Halevi and Mr. Emanuel M. Edelstein.

Doris Feinberg extended the greetings of the former graduates. The program was rendered by Gay Siegel, who read an original poem, and Phoebe Honig, who gave a recitation. The musical part was provided by Irene Kantor, Jean Sussman, Gladys Hammer and Ethel Drexler. Our Cantor, Rev. Kantor concluded the musical program with a number of selections.

Mr. Frank Schaeffer presented Miss Levinthal with a gift on behalf of the Parent Teachers Association and the members of the Faculty. Miss Levinthal concluded the program of the evening with a brief address in which she stressed the important role played by the Hebrew School of the Center in laying the foundation of her further activities in the field of Jewish studies, and gave thanks to the teachers for inspiring her in this work.

### CONSECRATION SERVICE PRESENTS UNIQUE PROGRAM ON SHEVUOTH

This year's Consecration Service, which was held on the first day of Shevuoth, May 24th, will long be remembered by the large congregation that taxed every space in our large synagogue.

The central theme of the entire program was the role that the Jew has played in the life of America, a theme specially chosen because of the 150th anniversary of the adoption of the American Constitution and the inauguration of the first president, George Washington. The girls spoke very impressively on various aspects of this subject and the congregation felt that it was not only inspired, but also had learned many essential facts of American Jewish history, which unfortunately are not as well known as they should be.

A very large number of members of former consecration groups were present at this service and occupied the front pews in the synagogue.

The following is a complete list of this year's class, which was under the instruction of Miss Helen H. Levinthal:

Amy Distler, Muriel Goldberg, Renee Kaye, Corinne Kupferberg, Rhoda Kasnowitz, Charlotte Macklin, Hilda Melker, Thelma Plafker, Sylvia Joachim, Helen Seeger, Selma Slipyan, Jean Sussman, Marilyn Sorscher, Serena Weissmann.

### CENTER MEMBERSHIP CONTRIBUTION TO UNITED JEWISH APPEAL

As a result of a campaign conducted under the leadership of Judge Emanuel Greenberg, the sum of \$90,000 has been contributed thus far to the United Jewish Appeal by members of the Brooklyn Jewish Center.

The campaign opened with a dinner on Thursday evening, April 27th, which was addressed by Rabbi Levinthal and Rabbi Jonah Wise, with Judge Greenberg presiding. This was followed by the appeal made by Rabbi Levinthal at the services held on the second day of Shevuoth, Thursday, May 25th.

So great was the enthusiasm shown during the campaign and so encouraging was the response to the appeal that Judge Greenberg announced that the committee in charge of the campaign among the members of the Center, took upon itself a voluntary quota of \$100,000. It is interesting to note that

the leaders of the United Jewish Appeal had assigned this quota of \$100,000 to the entire Eastern Parkway district, of which the Brooklyn Jewish Center is but a part.

The women, too, took an active part in the campaign, co-operating most energetically with the Women's Division of the Appeal. In addition to the Dutch Supper and Bridge arranged for Saturday evening, April 22nd at the Center, they took a leading part in the raising of funds at the Eastern Parkway Women's Division Luncheon held on Thursday, May 11th. Of the amount raised, close to \$5,500 was contributed by the women of the Center and credited to the Sisterhood of our institution.

The committee is continuing its work of raising funds in the hope of reaching its full quota in the campaign. Members of the institution who have not as yet contributed are expected to do their share in this emergency.

In a statement to the *Review* Judge Greenberg expressed his heartfelt thanks to the membership of the Center for the most encouraging way in which they responded to the appeal. Most of them have come forward in a splendid fashion, which was most commendable. He hopes that the others will follow the fine example so that the Center may go "over the top" in the campaign.

### RESERVE YOUR HIGH HOLIDAY SEATS NOW

Members are requested to please make their reservations for seats for the coming High Holy Days before leaving for their vacations. Seats are being reserved in the order of receipt of reservations. It is therefore advisable that you place your order immediately to get choice locations.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor. He will be assisted by a choir.

Additional services will be held in the Auditorium where seats are being sold at five and six dollars each.



### THE RABBI'S PUBLIC ACTIVITIES

During the past month Dr. Levinthal lectured to a large group of Refugee Rabbis, at the Jewish Theological Seminary, on the Art of Preaching. The class is conducted by the National Co-ordinating Committee for Refugees.

On Monday, June 9th, the Rabbi delivered the address at the Installation of the new officers of the Brooklyn Chapter, Hadassah, at the Waldorf Astoria.

Rabbi Levinthal was also one of the speakers at the Convention Banquet of the Zionist Organization of America, at the Commodore Hotel on Sunday evening, June 25th.

### PERSONALS

Messrs. Mordecai Halevi and Emanuel M. Edelstein, members of our Hebrew School faculty were delegates to the annual conference of the Council of Jewish Education which was recently held in Buffalo. Mr. Halevi was elected a member of the Council.

Miss Berenica Grayzel, secretary to Dr. Levinthal and the Hebrew School was elected as co-cultural chairman of National Masada at the recent convention held in New York.

The new Hebrew Educational Quarterly, *Shevile Hachinuch* contains articles on problems on Jewish Education written by Messrs. Halevi and Edelstein of the Hebrew School faculty. Mr. Halevi has been appointed a member of the editorial board of the publication.

Mr. Max Herzfeld, Secretary of the Center and first president of the Brooklyn Ort Society, was appointed National Co-Chairman of the American Ort.

Mrs. Abraham Shapiro of 725 St. Marks Avenue was re-elected President of the Mizrahi Women's Organization, at the convention held in Atlantic City.

### BAR MITZVAHS

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Abraham R. Melker of 1359 Union Street on the Bar Mitzvah of their son Arthur Joshua, which was celebrated at the Center on June 17th.

Dr. and Mrs. David Bakst of 648 Empire Blvd. on the occasion of the Bar Mitzvah of their son Edwin Ira, which will be celebrated at the Center on July 1st.

### GRADUATION NOTES

Our hearty congratulations and best wishes are extended to the following graduates:

Dr. Jules B. Aaron, son of Mr. and Mrs. Hyman Aaron of 985 Park Place who graduated from the Long Island Medical College. Dr. Aaron has been admitted to internship at the Montefiore Hospital.

Bertrand Field Finkelstein, son of Dr. and Mrs. Reuben Finkelstein of 576 Eastern Parkway who graduated from Columbia University receiving an M.A. degree.

Dr. Leonard Finkelstein, son of Dr. and Mrs. Reuben Finkelstein who finished his fellowship in Pathology at Mt. Sinai Hospital. Dr. Finkelstein has been appointed resident physician at the Montefiore Hospital.

Stanley W. Herzfeld, son of Mr. and Mrs. Max Herzfeld of 246 Sullivan Place, graduated Magna Cum Laude from Harvard University. Mr. Herzfeld was elected to Phi Beta Kappa and was admitted to Yale Law School.

Miss Miriam Levine, daughter of Mr. and Mrs. Max H. Levine of 1025 St. Johns Place, received her degree of Master of Arts from Columbia University.

Lazar E. Levinthal, son of Rabbi and Mrs. Israel H. Levinthal graduated from Harvard Law School, receiving a degree of Bachelor of Law.

Leo Joel Koven, son of Mr. and Mrs. Max N. Koven of 1703 Glenwood Road, graduated, cum laude, from Yale University and was admitted to Bellevue College of Medicine.

Mr. Gerard Weinstock, son of Mr. and Mrs. Louis Weinstock of 135 Eastern Parkway graduated from Harvard University.

### SABBATH SERVICES

Kindling of candles at 8:15 o'clock.  
Friday evening services at 6:15 and 7:30.

Sabbath services, Parsha Balak, will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5 o'clock.

Mincha services at 6:00 P.M.

Miriv services at 8:30 P.M.

### DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 8:15 P.M.

### CONGRATULATIONS

We extend our sincere wishes and congratulations to the following:

Dr. and Mrs. Herman J. Drexler of 188 Crown St. upon the birth of a son on June 7th.

Dr. and Mrs. Louis Ferber of 1454 President St. on the occasion of the birth of a daughter on June 5th.

Mr. Bernard Fink of 712 Empire Blvd. upon his marriage to Miss Sylvia Caplan on June 9th.

Mr. and Mrs. Benjamin Forman of 1629 Carroll St. who celebrated the marriage of their daughter Gladys, to Mr. Solomon Shapiro, at the Center on June 27th.

Mr. and Mrs. Abraham Goldsmith of 1272 President St. on the occasion of the birth of a daughter to their children, Mr. and Mrs. Fruitstone on June 7th.

Mr. and Mrs. Jacob Greenstein of 936 St. Mark's Ave. upon the engagement of their daughter Frances, to Mr. Milton Holfman.

Mr. and Mrs. Solomon Horowitz of 1374 Union St. upon the marriage of their son, Dr. Irving Horowitz to Miss Sylvia Cohen, which took place on June 27th.

Dr. and Mrs. Jacob Halperin of 789 St. Mark's Ave. upon the announcement of the engagement of their daughter Vera Selma to Mr. Samuel Goldsmith, son of Rev. and Mrs. Meyer Goldsmith.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll St. on the occasion of the celebration of their tenth wedding anniversary on June 19th.

Mr. and Mrs. Samuel Levin of 367 Crown St., who celebrated their twentieth anniversary on June 22nd.

Mr. and Mrs. Jeremiah Levy of 1511 President St. upon the engagement of their daughter Gladys, to Mr. Jack Fineberg.

Dr. Irving L. Moskowitz, son of Mrs. Max Moskowitz of 290 Montgomery St. upon his marriage to Miss Clara Dranoff on June 11th.

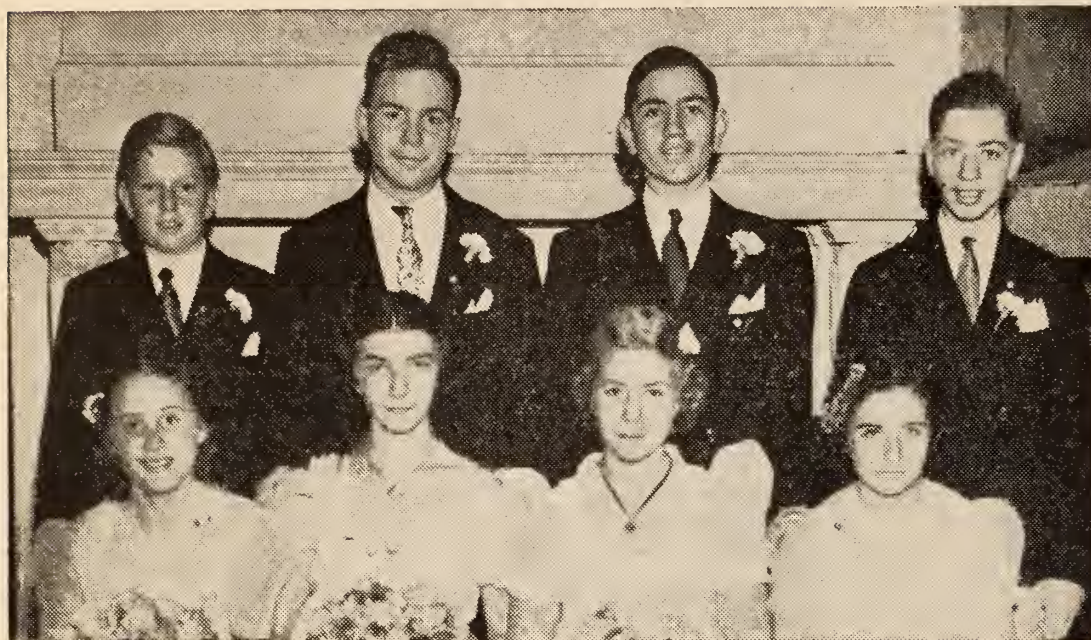
### PRACTICE GOLF "DRIVING" ON THE ROOF

The Center has recently erected a new golf "driving" cage on the roof of our building.

Members who are interested in learning how to "drive" a golf ball are urged to take advantage of this facility and practice up.



## IMPRESSIVE CENTER ACADEMY COMMENCEMENT EXERCISES



*Left to right—Seated: Ruth Kirschstein, Hope Mayer, Ruth Benjamin, Lila Bilgore.*

*Standing: Martin Lukashok, Gerald Phillips, Mark Leicher, Alvin H. Goldberg.*

**T**HE Center Academy of the Brooklyn Jewish Center held its commencement exercises on Tuesday morning, June 13th in the Center auditorium.

The exercises were opened by a processional in which the entire school participated. This was followed by the entrance of the members of the graduating class.

The exercises were closed with the singing of the "Hatikvah" by the entire school and audience.

The rest of the program was devoted to two plays, one in Hebrew and one in English.

The Hebrew play portrayed the

early Sephardic community of Shearith Israel in New York. The dialogue of the play was in Hebrew and was written by the pupils of the Eighth Grade.

The English play was an adaptation by the Eighth Grade of the radio play, "The Tree That Saved Connecticut," by Henry Fisk Carlton.

The scenery for both plays was painted by the pupils of Center Academy. It was the unanimous opinion of the audience that it approximated professional technique.

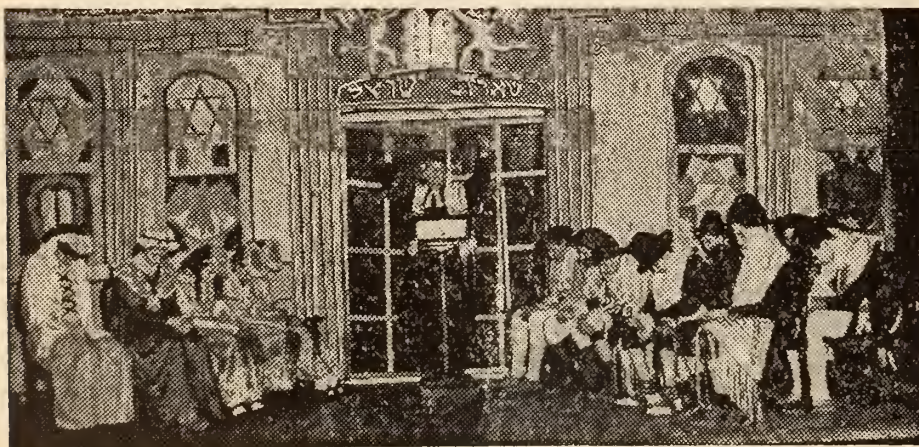
Mrs. Sophia Soskin, principal of the school, begged the graduates and their elders to fight off the feeling of

defeatism which is a natural reaction to the injustices and horrors which civilization faces today. "Each age," she said, "brings with it a reaffirmation and a strengthening of old faiths. Science is no longer incompatible with religion. Many of the most significant and startling discoveries of modern science originated in pure acts of faith."

Mr. Benjamin A. Levine, chairman of the Board of Trustees, presented the graduating class to the audience and to Rabbi Levinthal who awarded the diplomas to the graduates. Dr. Levinthal called this graduation a "double-header," since these graduates have completed not only their elementary secular academic work, but their elementary Hebrew training as well. He offered the prayer and hope that the graduates will continue their Hebrew studies along with their high school and college work.

### CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see the librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.



*Scene from the Hebrew playlet produced by the pupils of the Center Academy*



## SUNDAY SCHOOL CLOSING EXERCISES

Nine students were graduated from the Center Sunday School at the annual exercises on June 1, 1939. The graduates were: Phyllis Baron, Evelyn Brook, Elaine Burke, Cecilie Goldberg, Laurette Lubin, Frances Samberg, Shirley Sholin, Roslyn Walder, and Gabriel Rosenfeld.

An interesting innovation was made by the graduating class. It was decided that each graduating class select an outstanding Jewish figure symbolizing great Jewish ideals, and discuss the significance of this personality for modern Jewry. King David was selected because he represented the hope of the Jewish people that some day they would find redemption from those who seek their destruction. This innovation was followed by graduating classes in succeeding years.

The closing program was as follows:

1. Pledge
2. "Palestine, My Palestine"  
School
3. Greetings: Dr. Israel H. Levinthal
4. Israel Accepts the Torah  
Mr. Wiener's Class
5. "Kum Bachur"  
"Anu Banu Arzah"—School
6. Ruth and Naomi  
Mrs. Citron's Class
7. Selection—Rev. S. Kantor
8. Award of Prizes  
Mr. F. Schaeffer  
Mr. K. Karl Klein
9. Songs—Mr. Lowenfeld's Class
10. King David—Graduating Class
11. Award of Diplomas  
Rabbi M. H. Lewittes
12. "Ein Kelohenu"—School

We decided to offer in each class two prizes and three honor certificates for the outstanding students: The list of prizes is as follows:

Kindergarten: Bernard Hoenig, Israel Hoenig and Esther Bickle; First Primary: Harriet Nelson and Ann Goldenberg; Second Primary: Marilyn Karlin and Helen Ginandes; First Regular A: Lora Shapiro and Leah Green; First Regular: Anita Kasnetz and Elaine Rappaport; First Rapid Advance: Carol Leavitt and Diana Abrams; Second Regular: Lila Shube and Fannie Wecht; Second Rapid Advance: Selma Farber and Mildred Wegbreit; Fifth Regular: Helen Feiler and Florence Dworkin, and a special prize awarded by the instructor to Rita Berger; and in the Graduating

Class to Frances Samberg and Roslyn Walder.

The list of honor certificates is as follows:

Kindergarten: Leonard Levy, Robert Samuel, Marcia Spevak and Norma Heiman; First Primary: Sara Levin, Louis Soloway and Riva Isaacowitz; Second Primary: Phyllis Cantor, Joseph Buchman and Elaine Levy; First Regular A: Marcia Forin, Toby Kantrowitz, and Marcia Siskind;

First Regular: Elaine Hornick, Rita Gleissner, and Saundre Rosenfeld; First Rapid Advance: Felice Albert and Winifred Sherman; Second Regular: Rita Rabinowitz, Alice Steinberg and Elaine Cantor; Second Rapid Advance: Marion Erenstoft, Evelyn Goldwasser and Anita Weingarten; Fifth Regular: Betty Joseph; and in the Graduating Class to Shirley Sholin and Gabriel Rosenfeld.

The Sunday School is under the direction of Rabbi Mordecai H. Lewittes.

## HEBREW SCHOOL HAS IMPRESSIVE GRADUATION



*Left to right, Seated—Jean Sussman, Marilyn Sorscher, Rhoda Podolsky, Helen Bresler. Standing—Samuel Ehrenhalt, Selma Slipyan, Betty Kaufman, Benjamin Zirn.*

This year's graduation of our afternoon Hebrew School was one of the most impressive ever held. The exercises took place in our Main Synagogue on Monday evening, June 5th and were attended by a very large gathering of interested men and women. The occasion was also graced by the presence of a number of former graduates of our Hebrew School, many of whom today occupy fine positions in our communal life.

The world famous cantor, Rev. Zaviel Kwartin, accompanied on the piano by Mr. Zalis, rendered a delightful program which will long be remembered by those present. A unique feature of the program was the address

delivered by Miss Helen H. Levinthal, a member of the first class to be graduated from our Hebrew School, and who just recently graduated from the Jewish Institute of Religion. Her address was well received by the audience and the graduates and made a deep impression upon them all.

Two gold medals, presented by Mr. and Mrs. Hyman Rachmil, were awarded to Helen Bresler, and Selma Slipyan, both of whom had equally high records in their studies. The Sisterhood of our Center and the Parent-Teachers Association both presented gifts to all the graduates—Bibles to the girls and Chief Rabbi Hertz's Book of Jewish Thoughts to the boys.



The following is the list of graduates:

#### Regular Course

Helen Bresler, Samuel Ehrenhalt, Selma Slipyan, Marilyn Sorscher, and Benjamin Zirn.

#### Special Course

Betty Kaufman, Rhoda Padolsky, and Jean Sussman.

### APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Brandwein, Ray

Unmarried

Res. 320 Sterling St.

Dawson, Julius

Married

Res. 554 Montgomery St.

*Proposed by Dr. Reuben Finkelstein*

Glazer, Irving

Geologist Unmarried

Res. 969 Carroll St.

Klein, Murray E.

Pharmacist Married

Res. 951 Carroll St.

Bus. 888 Franklin Ave.

*Proposed by Albert Joley*

Richman, Joseph

Children's Coats Married

Res. 960 Sterling Place

Bus. 545 Eighth Ave.

*Proposed by Jacob S. Doner*

Spitz, Max

Florist Unmarried

Res. 1667 President St.

Bus. 1685 Pitkin Ave.

*Proposed by Samuel L. Peckman*

and Joseph Goldberg

Tabor, Alfred

Real Estate Unmarried

Res. 629 Montgomery St.

Bus.—Same

*Proposed by Joseph Tabor*

The following have applied for reinstatement in the Brooklyn Jewish Center:

Orlin, Alfred

Loans Married

Res. 375 Lincoln Place

Bus. 131 W. 42nd St.

Schlusberg, Abraham

Bath Robes Married

Res. 45 Parade Place

Bus. 32 E. 31st St.

### SPITZ FAMILY PRESENT MIDRASH TRANSLATION TO LIBRARY

In answer to our Rabbi's request published in the last issue of the *Review*, the family of the sainted Mr. and Mrs. Hyman Spitz have presented to the Center Library, in memory of their deceased parents, the ten volumes of the new English translation of the entire Midrash, published by the Soncino Press in England.

This work, which is edited by a group of leading Jewish scholars, is valuable to all Jews who are interested in familiarizing themselves with the rich store-house of Jewish folk-lore, which is embodied in the Midrash.

The Library Committee is grateful to the family of Mr. and Mrs. Spitz for this fine gift, which will serve as a beautiful memorial to their beloved parents.

### OTHER ADDITIONS TO CENTER LIBRARY

Days of Our Years—Pierre Van Paasen

Home at Last—Ernst Harthern

The Answer—Ludwig Lewisohn

While England Slept—Winston Churchill

### ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge the receipt of gifts from the following:

#### Library

Diana Abrams

Maurice Bernhardt

Harry A. Freedman

Berenica Grayzel

Harry A. Harrison

Louis Parnes

Benjamin Plotle

Sisterhood of the Brooklyn Jewish Center

Dr. and Mrs. Arthur W. Uran, in honor of the Bar Mitzvah of their son Irwin on May 13th, 1939.

#### Prayer Books

Mrs. Lena Boskowitz

Mrs. Rebecca Posner

#### Taleisim

Dr. and Mrs. Arthur W. Uran, in honor of their son's Bar Mitzvah.

## Camp Lexington

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- NEW BUNGALOWS
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Start to build a Jewish Library in your home by becoming a member of the Jewish Publication Society.

### RABBI LOUIS J. HAAS

Representative of the Society, is now visiting Brooklyn to enlist new members.

•

Send in your subscription to Rabbi Haas in care of the Center.



# NEW YEAR'S GREETINGS

Express your New Year's greetings through the 1939 Rosh Hashama Issue of the Brooklyn Jewish Center Review.

This is the modern way of conveying your good wishes to friends and neighbors, and the cost is surprisingly low—\$2, \$3, \$5 and over, depending upon space desired.

PLACE YOUR ORDERS NOW

## NOTICE

This is the final publication covering Center activities for the 1938-1939 season.

The publication of the weekly *Bulletin* and monthly *Review* will be resumed early in September. Center members will be kept informed of any news of interest to them by means of special notices which will be mailed during the summer months.

We take this opportunity to extend to our entire membership best wishes for a healthy and enjoyable vacation.

## BON VOYAGE

Mr. Mordecai Halevi, head instructor of our Hebrew School is leaving for Palestine on the S.S. Aquitania,

on June 28th. We extend to Mr. Halevi our best wishes for a happy journey and a safe return in our midst.

## GYM AND BATH SCHEDULE FOR JULY 4th

The holiday schedule will prevail on Tues., July 4th (Independence Day). The gym and baths will be open to men from 10 a.m. to 2 p.m. and for boys from 2 p.m. to 5 p.m.

The summer schedule will prevail during the months of July and August. The department will be closed during the "nine days" preceding the fast of Tisha B'ab. The exact dates of closing and reopening of the Gym and Baths will be announced later.

## URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center and thus give them an opportunity to enjoy the fine facilities of the institution and to participate in its numerous activities.

The rates are moderate:

**\$50 per year per family**

**\$37.50 per year for unmarried members.**

**\$25.00 per year for girls.**

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

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AN EXCELLENT UNABRIDGED ENGLISH TRANSLATION OF

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## IN MEMORIAM

We regretfully announce the passing on Monday, June 19th, of our member

**Mr. Henry Lieb**

of 1429 President Street.

We extend to the family of the deceased our sincere expressions of sympathy and condolence.

## CONDOLENCES

We hereby extend our sincere expressions of sympathy and condolence to the following Center members:

Mr. Saul Kaplan of 960 Sterling Place, upon the loss of his mother on June 1st.

Mr. Harold Bregstein of 1395 President St. upon the loss of his father, Nathan Bregstein, on June 10th.

## LIBERTY OF SPEECH

(Continued from page 3)

posals to eliminate from the mails anything that is written either with the clear intent or with the probable result of stirring up race hatred on a basis of falsehood. Why should Uncle Sam, who refuses to transport obscene literature, continue to serve as a willing partner of Fritz Kuhn and co-operate with him in the distribution of poison and filth? Then, there is another kind of restriction that is needed:—establishing in law the fact of libel against groups as well as individuals. If it is unlawful to defame the character and deface the reputation of one individual, then why not of a group of individuals? What kind of logic makes crime against one wrong and the same crime against many right? Remember:—back in the 20's it was only a lawsuit which stopped Henry Ford and his *Dearborn Independent*. Today, too, it may be only a lawsuit, it may be only the fact of legal responsibility for obvious and damaging falsehood, which will stop those who are far more dangerous than Ford was. Our task is to make such a lawsuit possible.

It will be a most difficult challenge to write such legislation as this skillfully and safely. Denying the dangers would be foolish. But enervating inaction would be more than foolish,—it would be suicidal and stupid. Better by far that at least an honest effort should be made than that we should continue our debating and maintain the pristine purity of our principles until we win another glorious moral victory by suffering the fate of Weimar and of Madrid.

From our former notion about absolute freedom without exceptions, to the conclusion of these paragraphs is not a simple or easy jaunt. But then, in 1939, life itself is neither simple nor easy. Above all, our world is no longer one of absolutes. Perhaps the only absolute left for us Liberals is the absolute imperative of preserving democracy (read: civilization) at whatever the cost. In trying to do that, we may have to apply certain restrictions which were utterly hateful to us yesterday and will be again—pray God—tomorrow.

## THE FIRST WOMAN TO COMPLETE A RABBINICAL COURSE

(Continued from page 11)

phrase "proud to be a Jew" would have an overwhelming significance.

## THE COPLEY PLAZA

41 EASTERN PARKWAY

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playground and new library

**NOW RENTING**

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Opposite Botanical Gardens  
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**At 832 OCEAN AVENUE**

She would wish to lead them into some activity which would express their Jewishness and help to integrate the race.

And also she would like to teach them that background of Judaism which would bring them into closer harmony with the creed which has given the world so many ideal principles of conduct.

This is what she most wants to do, and she hopes that the opportunity will come to her to realize her ambition.

Without doubt she has the potentialities to make her very influential. Her word can carry great weight with those of her generation, for she is so much a part of it.

Today, Helen Levinthal is the first woman to complete a rabbinical course. Tomorrow she may be a leader in the temples, if not the pulpits, of her people.  
—J. K.

### ADVANCE NOTICES

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Sisterhood Luncheon and  
Fashion Show  
Wed. Afternoon, Nov. 8th  
Mrs. Wm. I. Siegel, Chairman

•

ANNUAL CONCERT  
at the  
Metropolitan Opera House  
Sunday Evening, Dec. 10th

## CENTER ACADEMY

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FUNDAMENTAL EDUCATION IN HE-  
BREW and JEWISH CULTURE.

### *Center Hebrew School*

The Daily Hebrew School of the Center which meets afternoons & Sunday mornings is now open for registration of children — boys and girls, for the coming Fall term. The rates are moderate and within the reach of the average Jewish parent. Our school which is regarded as one of the finest in the city gives its pupils an excellent Jewish training.



## "HE SERVED ENGLAND AS WELL AS SHE ALLOWED HIM"

(Continued from page 10)

The fact that Disraeli contributed to the restitution of the human rights of the Jews of England and Europe, that he had Zionist dreams, that he wrote admirable pages on the Jewish position in the Gentile world, pages in which a languishing Jewish reader may find comfort does not make him Jewish. Neither does his freedom from apology and his dignified stand against vulgar clamor because of his Jewish descent bring him into the Jewish family. Such an attitude is a normal one for self-respecting people.

While Disraeli's criticism of the Christian attitude towards Jews was incisive, his ideas about Jews and Judaism were not Jewish. The importance he assigned to the racial factor is unknown to Judaism. History and anthropology give an absolute denial to his assumption that the Jews are an "unmixed Hebrew race." It sounds rather odd that Disraeli who insisted so strongly upon the spiritual nature of man should put so much stress upon the purely physical phenomenon of race.

Disraeli's Jewishness lies in his fate, in his struggle for recognition, and in his appalling waste of genius—the penalty for belonging to a disinherited people. Disappointed by this experience, he realized the position of the Jews in the Gentile world, and frankly exposed it.

His Jewish origin was a sinister factor during his life and after his death. As Mr. Monypenny concludes: "The fundamental fact about Disraeli was that he was a Jew," that to his Gentile countrymen "he seemed throughout life never to be quite of the nation which he loved, served, and governed." He came to power too late, when the time for real action had already passed. His genius was frustrated, but as another biographer expresses it, "he served England as well as she allowed him."

No better Jewish epitaph for Disraeli can be found than this passage from his "Contarini Fleming":

"Yet if I am to be remembered, let me be remembered as one, who, in a sad night of gloomy ignorance and savage bigotry, was prescient to the flaming morning-break of bright philosophy, as one who deeply sympathized with his fellow-men and felt a

proud and profound conviction of their perfectibility; as one who devoted himself to the amelioration of his kind, by the destruction of error and propagation of truth."

\* \* \*

Two weeks after Disraeli's death Russia inaugurated a policy of pogroms, physical extermination, and economic ruination of the Jews. In the same year Germany founded her ignoble "science" of anti-Semitism, combining pogroms with mental and moral tortures.

Disraeli predicted the results of immoral political teachings. His monster "human progeny" is now at work.

## THE DEATH OF ERNST TOLLER

(Continued from page 8)

doubt that it was in a fit of inordinate pessimism that he took his life?

But Ernst Toller lives on, though his body is no more. Not only will he be remembered as a great dramatist whose plays are produced everywhere in the civilized world. Not only will the Scandinavian countries regard him as one of its most loved heroes. Not only will he be recalled as the apostle of Expressionism in drama. He will be thought of most as the champion of liberty and equality for all. His life adorns a moral and points a tale. The moral is that all those who realize what killed Toller shall never rest in fighting the barbarian that killed him—the Nazi pest. As Erika and Klaus Mann put it succinctly:

"Many members of the great family of exiles have gone home to be at peace. How shall we, condemned—or reprieved—to life, best honor the memory of those who have passed on? By continuing to love and defend what they loved and defended, by hating and condemning what they hated and condemned, and by upholding, as long as we have strength, the flag which sank from the mortally weary hands of those we loved."

## IRVING FINEMAN'S "DR. ADDAMS"

(Continued from page 12)

Fineman that he has fearlessly taken up this challenging problem and given

it thorough treatment. In a sense, the problem he presents is a universal one. Every individual must ask himself the meaning of love and marriage, and every individual must discover the answer for himself.

Irene's and Dr. Addams' way of living clearly symbolizes for Fineman the negative, repugnant side of love and marriage. Ostensibly he is more in sympathy with the Dr. Kohns and Dr. Hansens. Being Jewish himself—he will be remembered as the author of "Hear, Ye Sons"—Fineman believes that an important phase of Jewish tradition has been a belief in the sanctity of the institutions of marriage and the family. His Dr. Kohn stands forth as a representative of this tradition. Being progressive, Fineman does not wish it believed that progressive ideas mean necessarily a break with tradition. Dr. Hansen stands unmistakably for progress and at the same time steadfastly believes in love and marriage.

Irving Fineman has created a work that places him definitely among our most important novelists.

## A NEW BOOK BY DR. GOLDMAN

(Continued from page 6)

the Rabbinate in America, the Religion of Einstein, or indulges in portrayals of a Stephen S. Wise or other personalities, there is in all of these chapters striking observations, beautiful thoughts, and fine use of Rabbinic and classic references that hold the reader's attention from cover to cover. Goldman is blessed with a facile pen and an admirable style. He is master of happy epigram and pithy sayings. "One touch of panic makes the whole world barbarian." "Our opinions are too frequently the grandchildren of Occidental anti-Semitism and the children of Semitic superficiality." "The irritating voice of prophecy has been all but banished from the pulpit; the convincing utterance of scholarship has become a rarity. Opiates and platitudes buttress many a reputation."

"Crisis and Decision" should be read by Jew and Gentile alike, by those who desire to obtain a clearer understanding and finer appreciation of the role of the Jew in this mad world in which we live today.



## THE STRANGE CASE OF ESTHER BRANDO

(Continued from page 9)

stay at the institution. She was next placed with a pious private family, and then under the care of the prison matron, but all to no avail.

In a letter addressed to the Colonial ministry and dated Sept, 27th, 1739, more than a year after Esther's landing in Canada, the Intendant-General Accard wrote as follows:

"She is abnormal to such an extent that she couldn't accommodate herself either at the General Hospital or at the private homes to which I sent her. Lately she has been under the supervision of the prison matron. Her general conduct is not at all bad, but she is so far an unknown quantity that while at certain times she is exceedingly attentive, at others she is equally as unresponsive to the teachings of her zealous spiritual mentors."

Endeavoring to fathom the baffling quality of her personality, the Intendant turned for information to the Mayor of her native Bayonne, who replied that "David Brando, the Jew of Bayonne, had informed him 'that he had eight other children living, beside several who died,' and is unable to furnish any further information about his daughter." He himself thought that "perhaps Esther is but a natural child of David Brando," hence her proneness to wander away from his household and the unexplained strangeness of her behavior.

After a lapse of more than a year of exhaustive effort on the part of the Canadian civil and religious authorities to convert this unique immigrant, and a copious correspondence with the home authorities, the Intendant-General duly wrote to the Colonial Minister: "I have no choice left but to send her back," which he accordingly did. And thus ended the remarkable adventure of the first Jewish immigrant to enter Canada, the adventure of one who was a compound of the strangest contradictions; a vagabond and adventurer who apparently sought to escape from her people and who yet shrunk from the final consummation of the deed and was thereby denied entry into the land of promise after undergoing untold hardships to reach it.

For those who would like to follow Esther's adventures as they were officially recorded here is an excerpt from the deposition made by her be-

fore the authorities at Quebec in 1738:

"On this, the 15th of Sept. 1738, there appeared before us, the Commission of the Fleet (charged with the supervision of the Seaport of Quebec), Esther Brando, about 20 years old, who sailed from La Rochelle as a passenger attired in male attire under the name of Jacques La Forge on the ship St. Michel under the command of M. Salaberi, and informed us that her real name was Esther Brando, daughter of David Brando, a Jew by nationality, a merchant of St. Esprit, in the church district of Dux near Bayonne, and that she is a Jewess by religion.

"That five years ago her father and mother put her on board a Dutch boat under Capt. Jefferie in order to send her to her aunt at Amsterdam and to her brother, and that after the ship sailed it had been wrecked on the sand bank of Bayonne in either April or May 1733, she had been fortunately saved and brought to shore by a member of the crew; that she then was taken in by Catherine Chourieux, a widow living at Biarritz.

"That she departed five days later, attired in male clothing, for Bordeaux where she shipped as a cook under the name of Pierre Mosiette on a ship sailing to Nantes under the command of Capt. Bernard; that she returned on this ship to Bordeaux, where she secured the position of cook on a Spanish vessel under Capt. Antoine sailing for Nantes; that arriving at Nantes she deserted ship and went to Rennes where she engaged herself as apprentice to a tailor by the name of Augustine, serving him for six months.

"That from Rennes she went to Clausonne where she took service with the De Colles Church, also to run errands, remaining for three months at this church, abandoning it without leave, in order to go to St. Mallo where she found shelter with a baker-woman named Peron living near the Great Gate, with whom she stayed for five months, rendering service, and that she then went to Vitry to seek for a situation.

"There she took service with a certain De la Chappelle, a retired Captain of the King's Infantry regiment, whom she served for about ten or eleven months as valet; that she left

this place because her health didn't permit her to serve further this De la Chappelle, who was always ailing.

"When the named Esther Brando returned to Nantes she was detained as a thief, arrested by the police of Goisell, by whom she was released after twenty-four hours because they had discovered that they had made a mistake.

"She then went on to La Rochelle, where she adopted the name of Jacques La Forge, and took passage on the ship St. Michel.

"After this declaration we requested the named Esther Brando to inform us of her reason for hiding her sex for five years," in reply to which she made her deposition as already quoted above.

It needs to be added that Esther Brando, like the rest of the Jews settled at Bordeaux, likely was of Marrano origin. Hence, both the ease with which she was able to masquerade as a Christian as well as her ultimate reluctance to undergo baptism after having been so greatly fascinated with the Christian atmosphere and mode of living.

## ANOTHER REQUEST BY DR. LEVINTHAL

I AM extremely anxious to enrich our Center Library with the complete set of the new English translation of the Talmud, now being published by the Soncino Press in London. The entire work is published in four sections, each section consisting of eight volumes, and the full set comprising 32 volumes.

We have now the first section of eight volumes, presented to the library by Mr. Leo Weitz. If anyone would like to donate a suitable gift as a memorial to a departed beloved one, I can think of no finer memorial than these books of the Talmud. An appropriate inscription will, of course, be noted in the books, which will make the memorial an even more effective one.

I will be glad to discuss this request with anyone interested, and hope that I shall get the same favorable response that I received to my previous request for a copy of the Midrash.

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